

THE

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SHEKEL



Published by the
AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.



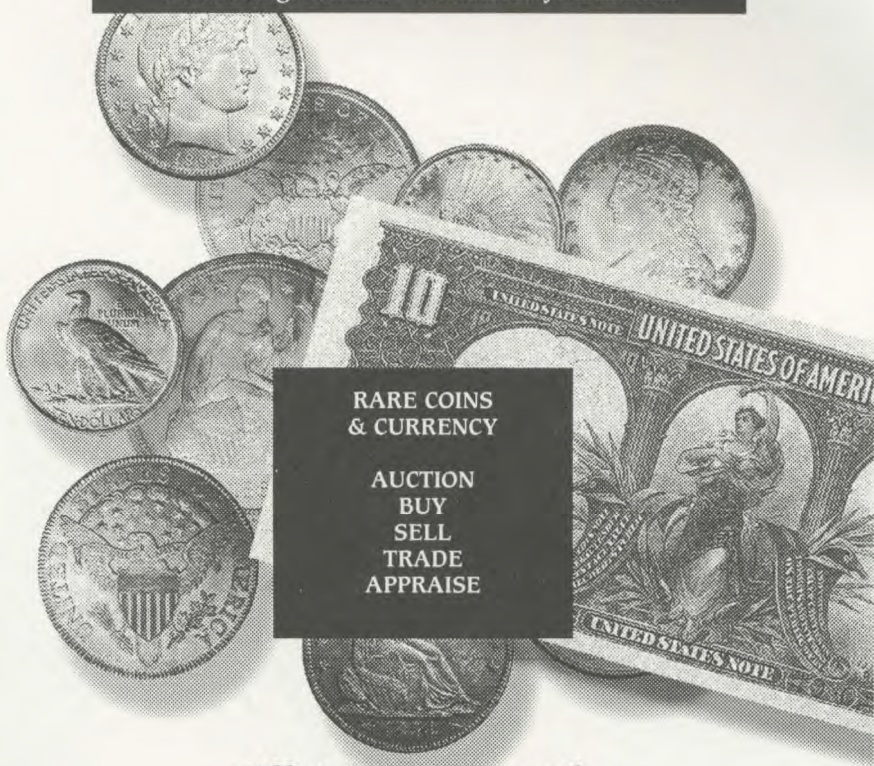
VOLUME XXXVI

NO. 1

JANUARY-FEBRUARY 2003



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Volume XXXVI No. 1 (cons. #188)
January - February 2003

EDWARD SCHUMAN, Editor

TABLE OF CONTENTS

Our Organization.....	2
President's Page.....	3
Editor's Page.....	4
Provisional Government of Venice	5
The Roots of Bar/Bat Mitzvah.....	10
Bingen.....	12
The Conegliano Synagogue.....	13
The First Rabbi of the Argentine.....	16
Menorah Home for the Aged Medallion by Marc A. Randolph, Esq.....	17
Jews in the Soviet Army.....	20
The Synagogue at Binswangen.....	22
Bar Kochba's Trumpet Coins by Prof. Dr. Paul Goldstein.....	24
Cremona & Italian Jews.....	29
The Water Distribution Token of Jerusalem by Ady Bar-Tov & Arie' Guini.....	32
Mount Tabor.....	35
Mainz.....	38
Isaac Noah Mannheimer.....	41
Aretas IV, Champion in a Gospel Story by Ken Maumheckel.....	43
Club Bulletin.....	45
Membership Application.....	47

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The American Israel Numismatic Association (A.I.N.A.) is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. A.I.N.A. is a democratically organized, membership oriented group, chartered as a not for profit association under the laws of The State of New York. A.I.N.A.'s primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. The Association supports a web page <http://amerisrael.com> in which full information about the organization and a sampling of past articles from the SHEKEL are shown. The Association attends national and regional conventions, sponsors study tours to Israel, publication of books and catalogs and other activities which will be of benefit to the members. A.I.N.A. supports Young Numismatists programs which encourage and introduce youth to our hobby. Audio-visual and slide programs are available from the A.I.N.A. archives on many Judaica subjects and are available at no cost except for transportation charges. Local Israel Numismatic Society chapters exist in several areas. Please write for further information.

The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

Annual Membership fees:

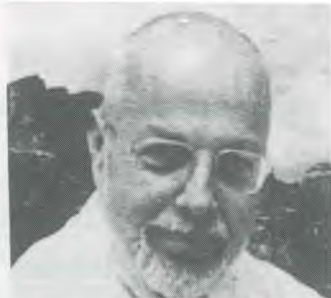
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President's Message

by Mel Wacks



Coin collecting is a great hobby for two reasons - history and art. And the annual AINA membership tokens are no exception. For 2003 the token depicts one of the most historic of all Jewish coins - issued in the last days of the Maccabean Dynasty -and offering the earliest picture of the Temple Menorah (when it still existed). Mattathias Antigonus, who ruled Judaea from 40-37 BCE, was the grandson of Alexander Jannaeus and the great great grandson of Simeon Maccabeus. In 37 BCE, Herod the Great backed by over 50,000 men of the Roman army besieged Jerusalem for 5 months, until Mattathias surrendered. It was probably during this terrible period that Mattathias Antigonus issued coins depicting the 7-branched Temple Menorah in an attempt to boost the spirits of the Jewish people. This crudely struck small bronze coin is reproduced on the new AINA token.

AINA's oval logo, featuring an ancient Judaeian Shekel, was designed by Nathan Sobel in 1968. It appeared on the first membership token issued exactly 30 years ago (1973) and is the centerpiece on the reverse of the 2003 token, surrounded by a modernized Israel-US flag motif created by the renowned medalist Alex Shagin.

This is the second issue in the series begun last year, that features famous Jewish coins. If you missed out on the 2002 AINA membership token, featuring the famous Shekel of the First Revolt, you can obtain one of the few in stock by sending a check for \$5 to our Treasurer.

We invite anyone who has access to a computer to visit our web page <http://amerisrael.com>. In addition to pertinent information about the American Israel Numismatic Association, there are a number of different articles taken from past issues of the SHEKEL which may be of interest to you. This sampling of articles includes Israel's First Coin, Noah and the Ark, The Lubavitcher Rabbi, A Plaque for David Schwartz, Historical Sites of the Holyland, The Lamps of Chanukka and several others. Our web page is A.I.N.A.'s window to the world.

Wishing you a Happy and Healthy 2003

A handwritten signature in dark ink, appearing to read "Mel".

The Editor's Page

by Edward Schuman



We are happy to inform you that all of the annual dues notices have been mailed out and that the renewals are starting to come in. If you have not received the dues notice, won't you please advise the A.I.N.A. office so that Florence can mail out a duplicate? In spite of our constant reminders to members about advising us of any address change, we always have to remail a dozen or so Shekels to readers who forget. Mail can or may not be forwarded.

The annual membership token is enclosed with this mailing. Please note if your 2003 dues are not paid, this will be the last issue A.I.N.A. can afford to send to you. If you have not done so, please mail your check.

A.I.N.A. will have a club table at the F.U.N. Numismatic Convention in Orlando, Fl. on January 8 - 11th 2003. Florence and myself will be in attendance. We invite everyone to come see us. F.U.N. is the largest regional convention in the southeastern part of the country. It is always well attended. Both J.J. Van Grover and Bill Rosenblum will have bourse tables with Israeli issues for sale.

Florence and I were in Argentina again in November for a Bar-Mitzvah celebration. The Jewish community in Buenos Aires is vibrant. The synagogue was packed with younger people on Friday evening and the services were beautiful. Everyone participated in the singing and readings and it was a delight to attend. And yes, there is an article about the First Rabbi in Argentina in this issue.

This issue marks the beginning of the 36th year since the first issue of the SHEKEL was mailed. Where have the years gone to? Surprisingly, there are still a dozen or so of the original members on the membership roles. Donna Sims also reminisces in her Club Bulletin about the almost forgotten A.I.N.A. Coin Conventions in New York. Donna is starting her 24th year editing the Club Bulletin. It's just a shame that there aren't more clubs.

Till next issue

A handwritten signature in cursive script, appearing to be 'E. Schuman'.

THE PROVISIONAL GOVERNMENT OF VENICE,

The first documents linking Venice and the Jews date back to the years 945 and 992 when the Venetian senate forbade the captains of ships hailing from or sailing to the Orient to accept Jews on board. In time, however, a few Jewish merchants originating from Germany or from the Middle East settled in the city. A census taken in 1152 gives the number of Jews as 1,300, but the figure is considered an extreme exaggeration. After the 13th century there was a sizable immigration of Jews from the Levant and Germany. They were not allowed to live in the city proper but only on the neighboring island of Spinalunga, which in a document of 1252 was called Giudecca.

Officially tolerated as wholesale merchants and moneylenders, the Jews were obliged in 1290 to pay a special tax of 5% on all their export and import transactions. At first, the moneylenders were allowed to open loan-banks on the mainland only, at Mestre, but in 1366 they received permission to reside in Venice itself, a right which was confirmed by special permits in the form of a regular contract (*condotte*). In the beginning, at least, the Jews were authorized to handle small loans to the poor and to needy small merchants, at an interest rate varying between 10 and 20%. The permits were renewed periodically until 1395, when the Jews again had to leave Venice as a result of popular disturbances caused by disputes between the Jewish moneylenders and their Christian counterparts. The Jewish moneylenders once more had to establish their business center at Mestre but obtained permission to pay occasional visits to Venice.

Jews who were not moneylenders were allowed to stay in the city but conditions were made more severe. In 1394 they were obliged to wear a badge in the form of a yellow circle on their clothing, altered in 1496 to a yellow hat, and at the end of 1500 to a red hat. In 1423 the Jews were forbidden to acquire real estate. In 1475 the feelings of the townspeople were aroused by the violently anti-Semitic sermons of Christian preachers but the doge imposed a check on such sermons and to some extent protected the Jews.

Following the expulsion of the Jews from Spain in 1492 and from Portugal after 1497, there was an influx to Venice of Jews and Marranos. The latter, however, were banished in the same year. The most distinguished of the new arrivals was Isaac Abrabanel, who spent the last years of his life there. When the region was invaded by European confederate troops during the war of the League of Cambrai (1509), and Mestre was sacked and set on fire, the Jews again took refuge in Venice. They were allowed to settle there and to hold religious services and they were protected by the

government against hostile acts of the population. In March 1516, it was decreed that the Jews must live in a special and separate quarter, "the ghetto," in an unhealthy district far from the center of the city and known as the *geto nuovo* ("new foundry"). Jews mainly of Italian and German origin were moved to this quarter, the most extreme segregation to which the Jews had ever been submitted.

In 1541 Jews from the Levant were moved to the adjoining *geto vecchio* ("old foundry"). Finally, in 1633 the *geto nuovissimo* was established and was populated mainly by Western Jews. By this time the word ghetto had come to be used to designate the closed Jewish quarter. Among the Western Jews were many Marranos who, after their renewed expulsion from Venice in 1550, were later accepted in the administration of the community as well as in the various relief societies.

The authorities of the Republic of Venice repeatedly issued orders for the expulsion of the Jews, as was the case in 1527 and 1571. However, the Jews succeeded in having these orders suspended, the first time thanks to a loan of 10,000 ducats, the second time through some intervention which has remained obscure. Even in the 17th and 18th centuries threats against the Venetian Jewish community and individual members alternated with favors, the former exceeding the latter. By then, however, the importance of the Jews as an economic and commercial element in the steadily declining trading activities of the city, and in particular their importance in trade with the Levant, had become a decisive factor as far as the authorities were concerned.

On account of their overseas connections, the Levantine and Western Jews were particularly favorably treated by the authorities of the Republic. Although the Jews and Marranos who had come to Venice from the Iberian peninsula, either directly or indirectly, had in time increased in number, they were not subjected to particular vexation by the Inquisition. This was due to the fact that the government of the Venetian Republic, mindful of its own prerogatives, did not allow the Inquisition to acquire the power that it enjoyed elsewhere. Nevertheless, the pope decreed in 1553 that all copies of the Talmud be publicly burned in the city squares. The city of Venice complied with the order, and 13 years later the senate of the Venetian Republic forbade the printing of Hebrew books. However, Hebrew printing continued to flourish for centuries in Venice and other localities within the Republic.

In 1552 Venice had 160,000 inhabitants, including 900 Jews, mainly merchants. A considerable number of them had established companies in partnership with Christian merchants. As a result of immigration and natural increase the Jewish population rose to 4,800 in 1655, but soon began to

decline owing to the departure of some of the wealthier families who were attracted by the free port of Leghorn. By 1766 the Jewish population of Venice was reduced to 1,700, but the community, impoverished in men and capital, was subjected to the same fiscal pressures. Taxes were even increased during the last phase of the struggle between the Venetian Republic and Turkey, between 1714 and 1718, when many Jewish shipowners and merchants lost their ships and properties. The internal economy of the community deteriorated gradually to such an extent that at first it was put under the control of an "*Inquisitorate on the Jews*" and in 1737 was compelled to declare itself bankrupt.

It subsequently recovered because conditions of the Jews in private life had remained fairly stable. In 1777 a new *ricondotta* ("regulation") greatly aggravated the position of the Jews. The many trading restrictions reduced the majority to dealing only in rags and second-hand goods. During the same period serious fires broke out in the ghetto, which further exacerbated the difficulties and sufferings of the Jewish population.

The occupation of Venice by the French in 1797 marked the end of the old restrictions, eliminated the "banks for the poor," and broke down the gates of the ghetto. The changes in the fortunes of Venice in the 19th century greatly affected the Jewish population of the city. Napoleon's Kingdom of Italy (1805-14) gave them back their rights, and subsequently, during the 1848-49 revolution, the new government was headed by a citizen of Jewish origin, Daniele Manin and two of the ministers assisting him were also Jews.



The illustrated 100 lira bond was issued by the Provisional Government of Venice in 1849. It is signed by the president and the signature on the lower right hand side of the bond also appears to be of a Jewish name.

After the annexation of the city to the independent Kingdom of Italy in 1866 the conditions of the Jews in the city equaled those of their coreligionists in other parts of Italy. From then onward the Jewish communities declined with the medium sized and minor centers losing all their importance and special characteristics. In 1931, there were 1,814 Jews in Venice.

A wealth of remarkable personalities were either born or lived within the walls of the Venetian ghetto. From Antwerp in 1544 came Gracia Mendes Nasi who was arrested on suspicion of being a Marrano and set free by Joao Miguez, alias Joseph Nasi, later duke of Naxos. In 1574 another Jew, Solomon Ashkenazi, who had studied medicine in Padua, was appointed envoy extraordinary of the Sublime Porte in Venice, after he had greatly impressed the Venetian representative in Constantinople. He was received with all honors by the doge, Alvise Mocenigo, and other dignitaries of the Republic. It was rumored that the revocation of the 1571 decree of expulsion was due to his influence. The writings of Moses Hayyim Luzzatto, the famous mystic of Padua, were condemned and the Venetian rabbis, led by Isaac Pacifici, decreed that anyone daring to read these writings or have them in his possession would be excommunicated.

Many relief and charitable organizations were established in Venice, as well as associations for the development of study and culture. The Jewish community was thus an example of a vast and complex organization assisting its members in all circumstances, in life and in death, and dealing with a variety of cases. Not all these societies had a charitable or cultural purpose as among the most important was the *Hevrat Pidyon Shevu'im*, an association primarily aimed at redeeming Jews taken captive by the Knights of St. John and held on Malta before being sold into slavery. In the 16th and 17th centuries in particular, scholars and rabbis of great renown lived in Venice such as Leone Modena, Simone Luzzatto and the historian Rodrigo Mendes da Silva. Other outstanding residents were Moses Zacuto, rabbi, kabbalist, and playwright, Sara Coppio Sullam, a poetess whose fame transcended the limits of the ghetto and the philosopher David Nieto, who left Venice for London to become the spiritual head of the emerging Sephardi community there. In the 16th century many magnificent synagogues and yeshivot were erected, some of these were owned by families renowned for their wealth and culture. The synagogues and chapels that were built in the 16th century and subsequently decorated, remodeled,

and restored are valuable testimony to the life and culture of the Jewish ghetto, especially during the period of its grandeur. The beauty of the synagogues—their external architecture was virtually nondescript but they were richly and elegantly decorated inside—was one of the attractions of Venice, not only to Jews and the neighboring inhabitants, but also to Christians and strangers.

During World War II the Nazis raided the local ghetto, deporting 205 persons to extermination camps between Nov. 9, 1943 and Aug. 17, 1944. Among the deportees were Chief Rabbi Adolfo Ottolenghi and 20 aged persons from the Jewish hospital. At the end of World War II 1,050 Jews were living in Venice. In the following years this number was gradually reduced; in 1965 there were 844 Jews (0.2% of the total population). This considerable reduction of the community, due to its aging, was accompanied by an ecological change—the progressive abandonment of the historical center for settlement on the mainland in the region of Mestre. Five synagogues situated within the ancient borders of the ghetto remained standing; the Great German Synagogue (1529), the Canton Synagogue (1533), the Spanish Synagogue (1555; reconstructed in 1654), the Synagogue of the Levant (1538), and the Italian Synagogue (1575). The ancient Lido cemetery, dating back to 1386, was also still in existence. There was also a prayer room in the rest home for elderly people, and a museum containing a collection of magnificent sacred apparel donated to the synagogues.



Square of Venice ghetto, established in 1516

Credit: Courtesy of U. Nahon Museum of Italian Jewish Art, Jerusalem

THE ROOTS OF BAR/BAT MITZVAH

The origins of the bar/bat mitzvah are steeped in tradition, legend and lore. Bar mitzvah does not appear in the Bible, which gives the age of 20 as the time when adult obligations begin. However, by the first century C.E., adulthood was universally held to begin at 13 for boys and 12 for girls. This view is codified in the Talmud, which states, "At age 13, one becomes subject to the commandments."

The earliest reference to any coming-of-age ceremony dates back to the Second Temple period, when a special blessing was recited for 13-year-old boys who had completed their first Yom Kippur fast. But until the Middle Ages, children were regularly counted for purposes of creating a *minyan*, the quorum needed for certain prayers. Therefore, the age of 13 generally didn't rise to a level of significance warranting a ritual or celebration. Between the 14th and 16th centuries, however, attitudes changed drastically. In Germany and Poland especially, minors were no longer permitted to read from the Torah or be counted in a *minyan*. From that point forward, reaching bar mitzvah age became an important life cycle event.

Boys were called to the Torah to symbolize the attainment of adult status in the prayer life of the community. The central act of this rite was receiving the honor of an *aliyah* - of being called to bless and/or read from the Torah. However, other elements were soon added to the ceremony. As early as the 16th century, bar mitzvah boys were delivering *d'rashot*, or discourses on the Torah portions they had read. In the 17th and 18th centuries, a number of synagogues introduced the practice of allowing accomplished students to lead part of the service.

As with every *simcha*, or joyous occasion, bar mitzvah carried with it the obligation of a *seudat mitzvah* - a meal of celebration. Because girls' coming of age was not connected with the performance of public religious rites, the notion of a bat mitzvah ceremony was un-thinkable before the modern era. In some German communities, families would hold a *seudah*, or festive meal, on the occasion of a daughter's 12th birthday. Although a girl might deliver a speech and her father recite a blessing, this was not a religious ceremony. Bat mitzvah is a 20th-century innovation. Although the Reform Movement officially instituted equality between the sexes in the late 19th century, the first recorded bat mitzvah did not occur until 1922. It was celebrated by Judith Kaplan (Eisenstein), the eldest daughter of Reconstructionist Movement founder Mordecai Kaplan. Not until the 1950s did the practice become commonplace. It was widely adopted first by Reform congregations, and later by Conservative synagogues.

For many years, bar and bat mitzvah were distinctly different. Boys were usually expected to chant a Torah or *haftorah* (prophetic writings) portion on Saturday morning, whereas girls were limited to a Friday night reading from the *haftorah*. The differences between bar and bat mitzvah have been steadily diminishing to the point that today, in many congregations, the ceremonies are virtually indistinguishable.

Among the most popular State Medals are the Bar Mitzvah and Bat Mitzvah medals. The first Bar Mitzvah medal was issued for the 13th Anniversary or Bar Mitzvah of the State. It was used also to celebrate a boy's Bar Mitzvah. It was replaced when it sold out in 1978 by similar medals which are illustrated. It is available in bronze, silver and in three gold sizes.



B I N G E N

Bingen is a town in Rhenish Hesse, Germany. The noted traveler Benjamin of Tudela, in the mid-12th century, heard of a Jewish community there. The Christian burghers attacked the small Jewish quarter on the Jewish New Year's day of 1198 or 1199, and its inhabitants were then driven from the city. Jews are again found in Bingen as moneylenders in the middle of the 13th century under the jurisdiction of the archbishop of Mainz.

In 1343 French Jews settled in Bingen. During the Black Death (1348–49) the Jews in Bingen, too, suffered severely. In 1365, they were placed under the jurisdiction of the church in order to save them from further excesses. In 1405, however, the archbishop declared a moratorium on one-fifth of the debts owed to Jews by Christians, and subsequently the archbishops repeatedly extorted large sums. The Jews were again expelled from Bingen in 1507, and did not return until the second half of the 16th century.

There were 21 Jewish families living in Bingen in 1689, and 343 in 1754. The Jewish population numbered 596 in 1933, and 222 in 1939. The majority were deported and only four ultimately returned. The synagogue was demolished in 1945, and the community was not reestablished after the war. Part of the communal archives (1674–1938) are now in the Central Archives for the History of the Jewish People in Jerusalem. Jewish families with the name Bing probably originated in Bingen.

Shortly after World War I, the city of Bingen issued a series of small denomination coins to facilitate trade. Illustrated is a 50 pfennig iron coin issued in 1919.



The Conegliano Synagogue

Jews lived in Conegliano, a small village, located between Padua and Venice, Italy. Apparently the first Jewish families came to live in Conegliano in 1397-8, they were invited then as moneylenders. At the beginning of the seventeenth century a Talmudic School (Yeshiva) was founded, which was to serve students both from the local community and from neighboring areas located outside the borders of the Republic of Venice. Head of the yeshiva was Rabbi Nathan Ottolengo, who died in 1615. By 1637 the local Jewish population was required to stay within the confines of the ghetto.

Around the first half of the 17th century the Torah Ark (Aron Ha Qodesh) was designed and dedicated to his memory. In 1701, the Jews of Conegliano erected a new synagogue that was wider than the existing one. Wall paneling was fitted and additional furnishings were commissioned. They transferred to the "new" synagogue many of the items that were in the old one, including the Torah Ark after enlarging it and providing it with new decorations. The design of the synagogue conformed to a typical bipolar plan, with the Torah Ark standing by the eastern wall and the bimah (the elevated platform from which the Torah is read) at the opposite end of the hall. Benches were placed parallel to the long sides of the rectangular room so that worshippers would face its center in similar way to synagogues of Sephardic rite. The women's gallery, located on the upper floor, surrounded the hall on three sides.

The "new" synagogue served not only as a spiritual and cultural center for academic and religious studies, but also afforded the Jewish community of Conegliano a larger space for social gatherings such as concerts, plays and family celebrations. The synagogue remained in sporadic use until the First World War when there was still a minyan of Jews in Conegliano. After the war only seven Jews remained and the synagogue closed its doors for ever. The last service was held in 1917.

The Austro-Hungarian army had conquered Conegliano and a military chaplain, Rabbi Aharon Deutsch, learning that there was a synagogue in the area, organized services for Yom Kippur. He obtained the keys of the building from the municipality, crossed the portals through dust and cobwebs, and stood amazed at the splendor that confronted him. Jewish soldiers in the Austro-Hungarian army heard of the discovery and flocked to the service on Yom Kippur. The synagogue was filled to bursting that day, as never before or since. It was a fitting finale for this glorious

synagogue - and the story might well have ended there. But, with its transfer to Jerusalem, the Conegliano Veneto Synagogue received a new lease on life to serve the spiritual needs of new generations of worshippers of Italian descent.

An Italian community existed in Jerusalem long before the synagogue was transferred from Conegliano. Its members felt the need of praying according to the ancient Italian rite, known also as "Minhag Bnei Roma". They were motivated not only by the obvious desire to pray in the way that was familiar to them, but also by the will of preserving the ancient Italian rite that could well have been lost together with the Italian Jewish communities during the Shoah. Initially they used to gather in a school classroom in Jerusalem's Haneviim St; then they moved to the Ma'ale school in the Schmidt Compound.

After the Second World War steps were taken by the Italian Jews to transfer the Conegliano synagogue and its contents to Jerusalem. Contacts were made both with the Jewish Community of Venice, which in 1948 agreed to donate the synagogue, and with Conegliano local authorities. The municipality of Conegliano hesitated for a long time before finally giving its consent to the transfer, probably due to fear of being accused of antisemitism. After having ascertained that there were no Jews still living in Conegliano, the municipality agreed and a huge "rescue operation" was mounted. The synagogue interior was dismantled, packed and sent to Israel. When it arrived in Jerusalem in 1951, the most natural place to reestablish it seemed to be the Schmidt Compound, where the Italian Community already gathered to pray.

The synagogue interior was completely re-assembled at its present location with the women's section temporarily located at the rear of the hall, but only in 1989 did it become possible to restore the original layout of the synagogue to the manner in which it was constructed in Italy three hundred years ago. Thus the women's gallery was raised to its position above the hall and the men's section was extended to the back of the room. The gallery was partitioned by latticework screens (four originals and others reconstructed) which swing open to allow the women a view of the men's section below.

While most of the contents of the synagogue come from Italian synagogues of the 18th and 19th centuries, not all of them originated in Conegliano. Several chandeliers and benches are from Ferrara, Reggio Emilia (dating from the 18th century) and Firenze. A few items were donated to the community since its establishment in Jerusalem fifty years ago.

Currently, services are held at the Italian synagogue on Shabbat and Festivals by members of the Italian community. The different customs of the Italian rite were rearranged by the spiritual leaders of the community in order to create a unified liturgy for modern day Israel.

In 1962, the fifth coin to be issued in Israel's Hanukka coin series has as its theme a bronze Hanukka Lamp from the Israel Museum collection. This type of lamp was common in Italy in the 17th century. In the 18th century, the design was found as far as Poland which proves once more how strongly Jewish communities throughout the diaspora were linked by cultural ties.

The obverse: Inside a triangular incuse sides in three lines in Hebrew 1 Israeli Lira and the date in Hebrew and English. The reverse: Inside a triangular incuse with curved sides again, a decorated Hanukka lamp, seen from the front. Underneath the inscription in Hebrew "Hanukkia from Italy, 17th Century"

It is your editor's opinion that the Hanukka series was one of the most beautiful and meaningful coins of all of Israel's many coin issues. Why the series was discontinued will always be a mystery. It was always well received and priced to fit the smallest coin collector budget. Even today, 40 years after the original issue the issues are modestly priced.



The First Rabbi of the Argentine Republic

Henry Joseph, the first rabbi of the Argentine Republic, was born in England in 1838. Joseph arrived in Argentina in 1860 and became a successful businessman. He was very active in organizing the first Jewish institution of the country, the Congregacion Israelita de la Republica Argentina, in 1862. He was elected by the members of the congregation as their "**Rabbi**," and his nomination was approved by the chief rabbi of the French Consistory, Isidor Lazare, in 1882.

His election as rabbi originated principally in the need for a religious authority to register Jewish births, marriages, and deaths. Joseph's wife, a Christian, converted to Judaism immediately after his appointment, but his children married out of the Jewish faith. Joseph was very active as a religious and social leader, performed weddings, religious services, and occasionally preached in Spanish to the community of West European Jews in Buenos Aires.

In the early 1880s he organized a fund to help the persecuted Jews in Russia. He also was of great help to the first group of East European Jews to arrive in Argentina in 1889. Joseph died in 1913 and is buried in Buenos Aires. There is no information known about the medal.



Menorah Home for the Aged and Infirm 1924 Medallion

By Marc A. Randolph, Esq.

In the mid to late 1800s, a large number of Jewish immigrants entered the United States from Central and Eastern Europe. Most settled in New York City. They were poor and had fled from oppressive conditions in Europe, with the hope of obtaining a better life in the New World.

In the ten year period from 1880 to 1890 alone, approximately 72,000 Jewish immigrants settled in the Lower East Side of Manhattan. They mostly resided in four and five story walk up tenement houses. These houses were built on a portion of a 25' x 100' lot and had four apartments per floor. Most of these houses had no running water, and the only toilet was either in the cellar or in an outhouse in the backyard. The living conditions were wretched with many social and sanitary problems.

In 1912 the members of a Romanian Synagogue located in Manhattan's Lower East Side, concerned with the welfare of their elderly, established the Menorah Home for the Aged and Infirm. It initially consisted of ten beds in a four room flat on Manhattan's Lower East Side.



The above medallion was given to individuals who made contributions to the Menorah Home. The obverse of the medallion has in

the center a detailed high relief image of the Greek goddess Nike (sometimes referred to as "Winged Victory" or "Nike of Samothrace"). Above the figure is the date 1924. Around the lower rim "MENORAH HOME FOR AGED AND INFIRM".

The goddess on the Medallion represents the personification of victory. According to the poet Hesiod, "Styx, the daughter of Okeanos, lay in love with the giant Pallas (a Titan), and in his mansion gave birth to a Zelos and fair-ankled Nike..." (Theogony, lines 383-384). However, despite her ancestry, Nike fought on the side of the Olympian gods against the Titans, in order to free the sibling gods, and thus was considered a manifest representation of the victory of the Olympians. She not only symbolized victory in battle, but many other areas of Greek life, including athletics.

On the medallion, she is extending a laurel wreath in her right hand and a palm branch in her left. The laurel wreath was traditionally bestowed on the victorious and the palm branch was a symbol of victory over death. This was an interesting choice for this medallion, as the donors were "bestowed" with the wreath and the Menorah Home was victorious over death & illness.

Interestingly, the Winged Victory was one of the most common virtues represented on the reverse of Roman coins, Victoria (from *vincere*, to conquer) was personified as a winged figure, usually holding a palm and descending with flowing robes as a messenger of the gods to bestow a laurel wreath on the victorious. She symbolized the gift of victory and the renown it conferred. The image continued to appear on the coinage long after other pagan deities had been excluded, an evocative symbol of Rome's triumph, although as a personification only and no longer divine. By the fourth century, the Winged Victory, its idolatrous association beginning to fade, had been transformed into the figure of an angel, the intermediary and attendant of God, and the palm branch, a symbol of victory over death and the perceived triumph of the Catholic Church.

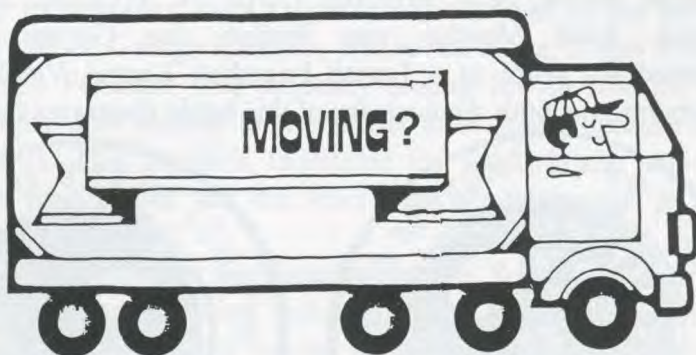
The sculptor of this medallion created an amazing image given the size of the medallion. The toes on the figure's bare feet are very visible. Each leaf on the laurel wreath and the palm branch can be seen clearly. Her wings are well balanced with her body. Her thin flowing dress blowing in the wind allows the form of her body to be seen. The lines of her hairstyle are timeless.

The reverse of the medallion has in the center "FOR AIDING THE AGED". On the bottom center rim it is stamped "Klimpl Medal Co. / 352 W. 13 St. N.Y.". On the bottom right rim it is stamped "STERLING". The medallion has a diameter of 34mm.

By 1924, when the above medallion was issued, the Menorah Home had moved to 1925 Bushwick Avenue in Brooklyn, New York. The Federal Census in 1925 listed 43 elderly residents of the Home and 4 live-in employees, including a matron, caretaker, cook and porter.

Of the 43 residents, who ranged in age from 65 to 95 years old, and 32 of whom were female and 11 were male, there were 18 residents who had emigrated from Romania, 11 from Russia, 4 from Poland, 4 from Germany, 2 from the United States, 2 from Austria, 1 from Galicia and 1 from France. Of these residents, only 8 were citizens of the United States.

After 1924, the Menorah Home went through several additional moves over the succeeding years until 1950, when it established its Bushwick Avenue Division in Brooklyn, one of its two current locations. The Menorah Home and Hospital is currently a 527 bed institution which occupies two campuses in Brooklyn, New York. It has been so successful as an innovator in care for the elderly, the Federal government granted to it free of charge the property on which its current Manhattan Beach Division is located.



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JEWS IN THE SOVIET ARMY

Jewish soldiers played a leading role in the fighting units in those areas of the Soviet Union which were not occupied by the Germans. There was no question of where their loyalty lay: they were fighting for their lives. About 500,000 Jews served in the Soviet army during the war, and approximately 200,000 fell in battle. Jewish soldiers in the Soviet army who were taken prisoner were executed at once by the Germans.

In the Brest-Litovsk fortress, one of the organizers of the heroic resistance was a Jewish officer, Chaim Fomin. A similar role was played by another Jew, Arseni Arkin, who was the commissar of the Hango garrison, the advance position in the Gulf of Finland. The first Soviet squadron to bomb Berlin (August 1941) was commanded by Michael Plotkin, a Jew. In the battle for Moscow at the end of 1941, a Jewish brigadier (later general), Jacob Kreiser, took a leading role. Many Jews were awarded the title of Hero of the Soviet Union during that battle.

Many Jews took part in the battle for Stalingrad, among them Kreiser; Lieutenant-General Israel Baskin, an artillery commander; and the commander of the 62nd Armored Corps M. Weinrub. At the fall of Stalingrad, Field Marshal von Paulus, the German commander, surrendered his pistol to a Jewish brigadier, Leonid Vinokur. A medal commemorate the 60th Anniversary of this battle illustrates this article.



A large proportion of Jews were also among the troops that spearheaded the Soviet drive into Germany. Among the 900 soldiers who were decorated Heroes of the Soviet Union for their part in the crossing of the Dnieper, 27 were Jews. Similarly, in the battle for Berlin many Jews took part in the fighting, among them Major-General Hirsh Plaskov, artillery commander, and Lieutenant-General Shimon Krivoshein, commander of the armored corps.

Jews were heavily represented in the artillery units, armored corps, army engineers, and the air force. Their numbers were also particularly great in the medical corps, among them the surgeon-general of the Soviet army, Major-General M. Vofsi, later to be among the accused in the anti-Semitic "Doctors' Plot " eight years after the war. Among many Jews serving in the navy were Rear-Admiral Paul Trainin, who commanded the Kerch naval base, and submarine captains Israel Fisanovich and Shimon Bograd. A Jewish major-general of the cavalry, Dovator, was among those who fell in the defense of Moscow. A total of 160,000 Jewish soldiers in the Soviet forces were decorated during the war, with the Jews thus taking fifth place among Soviet nationalities. The highest award, Hero of the Soviet Union, was granted to 145 Jews, among them David Dragunski who became twice a Hero of the Soviet Union.

Jewish women distinguished themselves as nurses, medical orderlies, radio operators, and even as snipers and pilots. Among the latter were Polina Gelman and Raisa Aronova, who became Heroes of the Soviet Union. Jews who were taken prisoner could save their lives only if they succeeded in hiding their Jewish identity. A Soviet prisoner-of-war underground movement in Germany, organized in 1943, was discovered by the Nazis and its members were executed. At the head of the movement was an officer named George Pasenko, whose real name, it later transpired, had been Joseph Feldman. The tendency among Jewish soldiers to hide their true identity also existed in the Soviet army itself, because of anti-Semitic elements. This situation facilitated the work of the anti-Semitic propagandists, who argued that the Jews were not taking part in the war effort.

In the story of Jewish participation in the Soviet war effort, the Lithuanian division and Latvian units represent a special chapter. The Soviet government had a special interest in creating national Lithuanian and Latvian units in order to demonstrate that these countries had become an integral part of the U.S.S.R. The Lithuanian division was created in the northern Volga region in December 1941, but because the number of Lithuanians available was too small to fill its ranks, Russian-born Lithuanians and Lithuanian-born Russians were also drafted into the unit. But in its initial stage Jews comprised a majority in the division. Jews also accounted for a large part of the Latvian national units. When the Lithuanian division finally reached Lithuanian soil, the proportion of Jews had been reduced to one-fifth. Four of the Jewish soldiers serving in this division were awarded the title of Hero of the Soviet Union. After the war a considerable number of former members of the Lithuanian division managed to reach Palestine.

The Synagogue at Binswangen

The synagogue in the German town of Binswangen would be difficult to miss. It stands in the center of this tiny, red roofed Bavarian village. Its tall white gables cutting an anomalous shape against the sky. The synagogue was built between 1836 and 1837. Of interest to architectural and art historians as Germany's oldest surviving example of that areas sudden trend towards showy Moorish synagogue design.

The synagogue was trashed during Kristallnacht, the nationwide pogroms of November 9th, 1938. All but one of the marauders, the story goes, were out of town Nazis. It was restored in the mid-1990s. Not, however, because anyone wanted to use it as a place of worship.

When the synagogue was built over a third of Binswangen's approximately 1,000 inhabitants were Jews, but there are no Jews today in Binswangen anymore. The last three Jews were deported to Theresienstadt in 1942. It is a group of locals, from Binswangen and the surrounding villages, who raised the 3 million Deutschmarks - approximately \$1.5 million dollars for the reconstruction. It is this group - the Friends of the Binswangen Synagogue - that has helped turn the Old Synagogue into a modest cultural center. In addition to arranging tours, they sponsor art exhibits, lectures and concerts here that reflect Jewish themes. The Binswangen synagogue is an apt metaphor for the curious way Jewish culture and history in post Holocaust Germany can be both omnipresent and glaringly absent at the same time, a void at the core of Germany's national self-understanding.

This is changing. The last decade's influx of over 30,000 Soviet Jewish immigrants to Germany has made this the world's fastest growing Jewish community, and larger cities like Berlin and Frankfurt, and even smaller ones like Augsburg, have a good deal of real, live Jewish culture. There are still plenty of Germans these days, however, particularly in small rural places like Binswangen, who have little or no occasion to interact with Jews.

The recent history of the Binswangen synagogue, then, has more to do with non-Jews' relationship to this empty Jewish space in their midst than it does with Jews themselves. The villagers' active attention to the synagogue's Jewish history is a fairly recent turn of events. During the war, the building housed grain and soldiers - afterwards it served as a commercial storage facility for coal and construction materials. But Josef Reissler, who grew up in Binswangen before the war and served as its mayor during the 1970s and 1980s, found the synagogue's dilapidated state

shameful. When Anton Dietrich, the head of the county government, heard Reissler pleading the building's cause in a 1985 television interview, he was impressed. In 1987, the county acquired the synagogue in a bankruptcy auction.

Through the combined efforts of Dietrich, Reissler and the others who formed the Friends of the Synagogue group - 43 people showed up at the first meeting - the money for the renovation was raised from state and private sources. A film portraying Jewish life in Binswangen that is shown at the Synagogue is similarly financed by donations. It is meant to teach not only about the synagogue itself, but also about the long, tumultuous history of Jewish life in the region, a see-saw of settlements and expulsions, tolerance and persecution. The year 1813 proved to be a turning point: A royal edict limited Jews' rights to settle where they chose, but also granted them permission to enter trades previously forbidden to them. The Binswangen Jews who built the synagogue were a socially arid economically upwardly mobile group - confident enough to want a large unusual looking building in the middle of town - with the bureaucratic blessing of the appropriate authorities - and prosperous enough to afford it. The synagogue, then, is a monument to the 19th-century heyday of Jewish Binswangen.

By World War I, when a number of Jews here served in the Kaiser's army, Jews made up less than 10% of the village's population; many had left for larger German cities after the ban on Jewish settlement was lifted, or for America. In 1933, when Hitler came to power, there were only 36 Jews left in Binswangen. One cannot help but wonder whether this place Binswangen in general and the synagogue in particular - is in any sense still a Jewish place, and whether that matters. Is this synagogue these days just a museum or a movie set?

A World War I notgeld provides the numismatic connection.



Bar Kokhba's Trumpet Coins of the Second Revolt

By Prof. Dr. Paul Goldstein

The coinage of Bar Kokhba, the leader of the Second Jewish revolt and the man proclaimed "Messiah", is unique, not only in its significance, but also in its complex combination of factors. These factors include the origin of the actual planchet, the art of the celator (engraver), the conditions under which the coin was produced, the symbolism of the coin, the promise of the man who influenced their production, and the great religious and political movement that it represented. The use of symbols on these coins, such as the amphora, grapes and vine leaves, lulav and etrog, lyre, and palm tree and branches, has been previously examined (see references below), but the true meaning of the silver trumpets on these coins, and the Hebrew letters associated with them, needs further examination. Were these trumpets (Silver? Gold?) associated with the Third Holy Temple that Bar Kokhba may have built (as depicted on the shekel, Hendin 686)? What may be the meaning of the selection of the Hebrew letter 'resh' associated with these trumpets on the coins, or was it just the hand of the celator, in the random configuration of the die?

Bar Kokhba

After the destruction of the Second Holy Temple in Jerusalem in 69 CE a period of over 60 years followed in which the Jewish people had no real home, no future, and very little hope. A leader arose amongst them, Shim'on Bar Koseba, who rallied the people into an effective army and revolted against the Romans. This Second Revolt (132- 135 CE) ultimately met the same demise as the first. Shim'on was called "Bar Kokhba", the "Son of the Star", by Rabbi Akiva, who proclaimed him to be the true Messiah. This was based on Rabbi Akiva's interpretation of Numbers 24: 17, which states "There shall step forth a star (kokhab) out of Jacob" to lead the Jewish people to their freedom. Bar Kokhba may have built the Third Holy Temple, based on the images found on the silver shekels, his appointment of Eleazar as High Priest, and a number of references to Passover sacrifices that could only be relevant if a Holy temple existed (see Hendin, 2001; Mildenberg, 1984 for reviews).

The Silver Zuz (denarius)

By the time the Second revolt started in 132 CE, the extensive treasury of the Holy Temple had long been looted by the Romans, thus, every Bar Kokhba coin is over-struck on the filed planchet of another coin.

These coins had their origin in Phoenicia, Syria, and Rome, and the destruction of the imagery on the coin, the defacement of the ruling Roman emperor, was a powerful statement of independence. In addition, slogans on the coins, such as "For the Freedom of Jerusalem", and "Year One of the Redemption of Israel", inspired his people and troops. Mildenberg (1984) identifies three types of reverses of the zuzim which have the image of the two trumpets: 1) trumpets with the Hebrew letter 'resh' in between (Mild. 19, RI4); 2) with a dot (pearl) in between; and 3) nothing in between the trumpets.



Moses' Silver Trumpets("chatsotzerot")

Bar Kokhba quickly linked all symbolism of Moses, the Holy Temple, Kingship, and Deliverance to his own rising star. Thus, the trumpets on his coins have been identified as the silver trumpets (chatsotzrot), (Mildenberg, 1984; Romanoff, 1944) described in Numbers 10: 1-2 "G-d spoke to Moses, saying: Make for yourself two silver trumpets. Make them out of beaten metal". The trumpets, fashioned from a single piece of silver as per the commandment of G-d, were for Moses' use only, and were given to him because of his greatness. They were hidden just before Moses' death, not even Joshua, his successor, was permitted to use them (Deuteronomy 31; 28). G-d told Moses that he was a king, and just as a king had trumpets sounded before going to battle, he should have them also. Upon hearing the trumpet sound, G-d promised Moses that he would ensure their victory. The trumpets were not similar to the shofar, which was made from the horn of a ram, and whose sound aroused fear, because the sound of the trumpet elicited a feeling of joy. The word 'chatsoterah' (trumpet), is based on the sound that it makes, however, the root of the word is comprised of the letters Tzadik, Hei, and Reish, which also serves as the root for other words. The Torah teaches that when one approaches "the enemy that oppresses you" with joy, hatzar" (the enemy) will be transformed from

"tzara" (woe) to "tzohar" (a window for illumination), (Baal Shem Tov). This reveals another reason for the use of the trumpets in the Holy Temple.

The trumpets were also used to prepare the people to move their camp from one place to another while wandering in the wilderness for 40 years. "When you sound a series of short notes, the camps to the east shall begin to march. Then, when you sound a second series of short notes, the camps to the south shall set out. The priests who are Aaron's descendants shall be the ones to sound the trumpets. This shall be an eternal law for future generations." (Numbers 10: 5-8). Because G-d said it was an eternal sign, similar trumpets were used later in the Holy Temple, but may have been of two different types.

The Silver Trumpets in the Holy Temple

Certainly, silver trumpets were used, because golden trumpets would have been reminiscent of the sin of the 'Golden Calf' at Mt. Sinai. The Priests (Kohanim) at the Holy Temple would stand at the "Place of Trumpeting" on the roof of the Holy Temple, and blow the trumpets to proclaim the approach of Sabbath, and other events. A number of different kinds of notes were sounded on the trumpets and each had their special meaning. "If a long note is sounded on only one of them, the princes, who are the leaders of thousands in Israel, shall come together to you." (Numbers 10:4). Thus, all the heads and leaders of the community would first work out their differences and achieve unity, and the rest of the community will follow. The sounding of the trumpets ensured that there would be no problems with who was invited or where they sat, thus, everyone was on equal grounds (Olelot Efraim). The 'tekia' sound, was one long blast with a clear tone, whereas the 'teruah' sound was used for sounding of the alarm, and consisted of a rapid series of nine or more very short notes.

The trumpets also represent two of the Hebrew forefathers, Abraham and Isaac, who battled against the Canaanites, and were victorious at war. The inspiration for use during war was also important for the Maccabees, who used the trumpets to bring courage and cheerfulness to their armies (Chronicles 13, 12-16; I Maccabees IV; v, 33).

The Golden Trumpets during Hakhel of the Second Holy Temple

In addition to the silver trumpets, ones made of gold were clearly used in the Second Temple. The Torah portion of "Vayelekh" discusses the command of "Hakhel". During the times of the Second Temple, every seventh year the Kohanim surrounded the city of Jerusalem and with golden trumpets they signaled that it was time for everyone to assemble at

the Holy Temple. This pilgrimage by the Jewish people was made in order to hear the king read the Torah aloud. "You must gather together the people, the men, women, children and proselytes from your settlements and let them hear it (Torah). They will thus learn to be in awe of G-d your Lord, carefully keeping all the words of this Torah" (Deuteronomy 31: 12). This was an essential unification of the people, both spiritually and physically, and was important to Shim' on Bar Kokhba as well.

Some commentaries state that the sounding of the trumpets were so important that "any Kohan who did not have a golden trumpet did not seem to be a Kohan at all". The golden trumpets were also sounded 21 times by the Kohanim in conjunction with the communal elevation (wave offering) and peace offerings of the Sabbath and Festivals.



An undated silver zuz (denarius, 3.3 gm.) of the Bar Kokhba Revolt. No letter or dot (pearl) between the trumpets. Hendin 730; Mildenberg 187.



The silver trumpets used in the wilderness.

Interpretation of the meaning of the letter 'resh' associated with the trumpets

Is there a correlation between the meaning of the Hebrew letter 'resh' and the symbolism of the trumpets? A careful examination indicates this may be so. The observation that the letter 'resh' is found between the trumpets on the coins of Bar Kokhba, is extremely interesting. The letter 'resh' usually refers to something wicked, such as a 'rashah' (wicked person). However, it also alludes to the fact that evil people can repent, and that we should accept them back into the community. This is the central role of the Messiah 'Moshiach', to bring about 'teshuvah', or repentance, and allow the person to reestablish his/her connection with their Creator. In addition, the 'resh' is used in the word 'rosh' (head) and 'rishon' (first), which describes the Eternity of G-d (Isiah 44:6). The word 'raish' means 'inherit', and shows that the Hebrew letter 'resh' can also allude to a passageway between heaven and earth. Thus, if the 'rashah' recognizes G-d ('rosh' and 'rishon'), he will be able to 'raish' the laws of Torah, and achieve his place on earth and in heaven.

In summary, Bar Kokhba's choice of coins to be used during his leadership (filed down planchets with images of Roman emperors), the symbols used, the production of these coins during a revolution, and the meaning of the Hebrew letters and slogans, all illustrate the establishment of his role as the Messiah, and the liberation of the Jewish people.

Acknowledgements

The author would like to thank David Hendin for his review of this article. About the author - Dr. Paul Goldstein is a Professor of Genetics at the University of Texas at El Paso. His collecting specialties include ancient Judaeen and Tyrian coins that contain Hebraic symbols and words.

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This article was originally published in the CELATOR

CREMONA AND ITALIAN JEWS

Jews have lived in Italy without interruption from the days of the Maccabees until the present, through a period of 21 centuries. Although they were never subjected to general expulsion, there were frequently partial ones. They often enjoyed good relationships with the rulers and general population or were granted special privileges. They remained few in number, refrained from attracting attention, were intellectually alert, and continued faithful to their traditions.

Jews are first mentioned in Cremona, a city in Northern Italy in 1225 when they were expelled from the city. They appear again as loan bankers in 1278 and were given protection by the Visconti dukes of Milan, who confirmed their right of residence there. The Jews of Cremona did not confine themselves to banking but also engaged in commerce and farming and grew into the largest Jewish community in Lombardy.

In about 1466 the community requested that no more Jews be admitted into Cremona. During the French occupation in 1509, and again later, the commune asked that the Jews should be excluded, but the requests were not met. Jews suffered from the anti-Semitic preaching of the friars until Pope Paul III (1534-49) intervened to moderate their attacks. A few years previously the duchy of Milan, to which Cremona belonged, had passed to the iron rule of Spain. The bull issued by Pope Julius III in 1553 ordering that all copies of the Talmud should be burned was at first opposed by the governor of Milan. Cremona was then a center of Jewish scholarship.

In 1557 the Inquisition urged the authorities of Cremona to enforce the bull of 1553. Although at first unsuccessful, the Inquisition seized 10,000 Hebrew books and consigned them to the flames. In the same year, the archbishop of Milan enforced some of the anti-Jewish restrictions recently renewed by the Vatican, prohibiting Jews from lending money and compelling them to wear the Jewish badge. .

In 1592 Philip II, king of Spain, ordered all the Jews to leave the duchy of Milan. Several stays of the order were granted until 1597. The last Jew left Cremona in 1614. Attempts to induce Jews to return to Cremona in 1619, 1626, and 1633 failed.

From Mussolini's accession to power in 1922 until late in 1937, the Fascist government did not formally interfere with the social and legal equality enjoyed by Italian Jewry. However, even in its early stages, the Fascist movement showed evidence of intolerance toward minority groups. Some of the party leaders, including Mussolini, made particular mention of the potential danger to national unity inherent in the "alien character" of the

Jews, with their international, cosmopolitan contacts. imaginary pragmatic considerations over ideological principles.

The strengthening of links with Nazi Germany in late 1936, reversed the political considerations which had been paramount until then. Italian Fascism then turned to militant anti-Semitism. In this, as in other matters, the Fascist government was forced to present a united front with its ally, Germany, and to foster the ideological program and the organizational and legislative network of Nazi racial anti-Semitism. The change of attitude was heralded by a section of the press which condemned "the Jewish and Zionist danger."

In September, 1938 the first two laws against Jews were passed, one forbidding them to study or teach in any school or institution of higher learning, the other ordering the deportation of all Jewish aliens who had found refuge in Italy after 1919. Legislation, passed on Nov. 17, 1938, included prohibitions on marriages between Jews and Aryans and decreed severe civil and economic restrictions, such as interdictions against Jews serving in the army, working in the government, municipal service, or in any other public institution, employing Aryan servants, and the confiscation of Jewish property. The law defined a member of the "Jewish race" as a person with one Jewish parent but exempted Jews in special categories, such as recipients of military awards and those who were wounded in World War I. The restrictions gradually grew more severe as decrees or mere instructions from the party secretary were enacted and executed. Jews were forbidden to own radio sets, visit holiday resorts, enter public libraries, publish newspapers, or be partners in business firms with "Aryan" Italians.

Italy entered into World War II as Germany's ally on June 10, 1940. In the early months of the war, 43 concentration camps were set up in Italy and several thousand Jews of foreign nationality as well as about 200 Italian Jews were interned. Conditions in the camps were, on the whole, bearable.

A series of seven Cremona Concentration camp notes, each with serial numbers, bearing a Star of David stamp along with an official circular rubber stamp marking are known in denominations from 1/2, 1, 2, 5, 10, 20 and 50 Lire. The significance of the Star of David remains beyond comprehension, though conjecture is they were supposedly used by Jewish inmates for sundry purchases. There is some controversy, not over the authenticity of these issues, but of the Star of David stampings, since the notes are known both with and without the Star of David imprint.



In May 1942 the government decreed that all the Jewish internees would be mobilized into special work legions in place of military service. The fall of the Fascist regime on July 25 and Italy's surrender on Sept. 8, 1943 were turning points. The country was cut in two, with the south in the hands of the allies, while central and northern Italy were in German hands.

The Italian Jewish community, which was concentrated in Rome and in the north, found itself in the German-occupied area. Within an extremely short period of time, these Jews passed from a regime of civil and economic discrimination (September 1938 – July 1943), through a brief period of liberty and equality (July 25 – Sept. 8, 1943), to find themselves victims of the horrors of the "Final Solution," together with thousands of Jewish refugees from France and Yugoslavia who had escaped into Italy during the early years of the war.

Of the approximately 2,000 Jews who fought against the German and Fascist forces in the ranks of the partisans, over 100 fell in battle, and five won the highest medals for bravery. Others served in the Allied armies or intelligence services. The number of Jewish victims in Italy is estimated at about 7,750 out of a Jewish population of about 35,000 at the beginning of the German occupation

Italy was a main gathering place for the refugees en route to Palestine and the great majority later reached Palestine, legally or illegally. At the end of World War II, a certain number of refugees settled permanently in Italy. Subsequently, immigrants arrived, mainly from Egypt and other Middle Eastern countries and from North Africa, especially following the persecutions of Jews after the Sinai Campaign in 1956. At the same time, immigration also took place from Hungary and other East European areas.

THE WATER DISTRIBUTION TOKEN OF JERUSALEM

by Ady Bar-Tov and Arie' Guini

In the collection of Arie' Guini from Jerusalem there is a very special token which was unknown to the numismatic world till now. It relates to the water supply of Jerusalem in the early twenties of the 20th century. To understand the subject, it is worthwhile to peep into the interesting history of the water supply to the City of Jerusalem throughout thousands of years.

Because of the geographical location of Jerusalem, on top of a mountain which its highest peak is 835 metres above sea level, there were always serious problems of the water supply. Although there were found from time to time temporary solutions, the problem occurred again and again, coupled with the growth of the population.

In these heights there are no wells, very few springs, and the approach to Judea Desert limits the quantity of rains to 900 mm., in a good years. The basis for water sources since the first settlers in the area were the stonecutting cisterns which were coupled with the houses, and collected rain waters during the winter. But this was not enough. A public water supply had to be built, to serve as a reserve tank in case of a hot dry year.

The most ancient water sources of Jerusalem were two springs very close to, but outside the city walls. These were the Gi'hon and the Rogel. In case of war, there was the problem of reaching the springs. In the First Temple period, the Judean king Hiz'kia (715-680 B.C.) built a sophisticated water system, the Shilo'ah, which enabled drawing the Gi'hon spring water from inside the walls also in siege times. In the Second Temple period, the water consumption grew to tremendous quantities because beside the permanent habitants, the pilgrims of the three Jewish holidays: Su' kkot, Passover and Sha'vu'ot were added. With the initiative of the Roman Commissioner to Judea in those days, Pontius Pilatus (26-36 A.D.), an open aqueduct was built, starting from 'Ein-' Arrub springs north of Hebron. The water of Solomon's Reservoirs which were fed by the 'Ein-Aitam springs south of Beit-Lehem, were added to the line and continued to the old city of Jerusalem. The water flowed 68 km. along a very twisted path by gravitation. Such a long aqueduct needed a constant maintenance, therefore through the years its use was not continuous.

The Arabs, until the 12th century, the Crusaders, until the 13th century and the Muslims, till the beginning of the 16th century, restored and built new water reservoirs inside Jerusalem and in its close surrounding. Despite

these efforts, the main problem of water supply was not resolved. The Turks, immediately after starting their regime in Jerusalem in the 16th century, restored the old Roman aqueduct from "Solomon's Reservoirs", but they did not last for long because of poor maintenance. The problem rose again. In the year 1866 there was an attempt of a new restoration of this aqueduct with a support of a rich British lady, but because of the demand of the local Turkish authorities to pay bribery, the whole project was canceled.

Immediately after conquering Palestine by the British army in 1917/8, the military authorities looked after water sources for Jerusalem, outside the walls, to supply water for the army and especially the horses of the cavalry. For this purpose they restored the water source of 'Ein-'Arrub, and laid, this time a closed iron pipe instead of an open aqueduct, using Diesel pumps to raise the water to a pool 107 metres higher than the spring and from there, by gravity to a reservoir built on a top of a hill, north-west of the city, a place called Romema. This time the line was shortened to 24 km. but after a very short time this pipe line was abandoned because of high maintenance expenses.

Therefore, in 1924 the British authorities laid a new pipe line, fed by three springs In the Judea Desert: 'Ein-Fara, 'Ein-Fawar and 'Ein-Kelt which their water spilled through Vadi-Kelt to Jericho and the Dead-Sea. The water were raised 700 m. by Diesel pumps to a pool located on the French Hill north of Jerusalem. Since there was not a water system to bring water to the houses in those days, not even to the new Jewish quarters outside the walls, an iron pipe was laid from the pool through the Arabic quarters like Musrara outside the walls, down to Jaffa Gate.

Dozens of faucets were mounted on the pipe all along and each one received a serial number, which was the number of a water dividing station. Although the path of the pipeline crossed the Arabic neighborhood, we know that at least two stations also served the Jewish neighborhood, one in Musrara and the other one at the Jaffa Gate.

According to some old aged Jews, in the evenings the youngsters came to the dividing station and put a piece of paper on which they wrote their name, under a stone and by this they built a queue for the morning of the next day. The water were carried in 4 gallon containers, two carried by a porter or 4 containers on a donkey to the new Jewish quarters of Jerusalem outside the walls. This water line serves East-Jerusalem till today. The authorities made the Jerusalem municipally, responsible for dividing the water to the habitants. To prevent any delay in dividing the water and to cover expenses, the water was sold against tokens which had

to be bought in advance, probably somewhere near the station. The token, such as the one described herein, carried the number of the station and represented a fixed amount of water.

Since the growth of the quarters outside the walls and the building of water systems inside the houses, this pipe line could not supply the demand for water consumption. In 1934, a modern water pipeline, 60 km. long, was laid from Ras-El-'Ein the spring sources of the Yarkon river, in the inner coastal plain of the country. Three pump stations in series raised the water about 800 metres to the same Romema Reservoir, and from there, through a modern system, to the houses. This system along with additional systems serves the water supply of Jerusalem till today.

The token mentioned above, is made of brass and has a rectangular shape with hand made round comers. Its dimensions are: 34x36 mm. and weighs 7.5 gr. On the surface, hammer strokes can be observed, in the attempt to straighten the raw material from its original round form. Therefore the thickness of 1.0 mm. is not uniform. We believe that it was made of cannon's cartridge case.

The token is uniface. The obverse: On top, the number 23, the serial number of the faucet along the pipe line, which was the number of the distributing station. At the bottom, the three letters J W S, the initials of: Jerusalem Water Supply. In the middle, an asymmetrical monogram consists of the same three letters surrounded by an ellipse, to prevent easy forgery. The monogram was randomly struck and therefore it is not symmetrical. The monogram, the numerals and the letters are all incuse.

The conclusion is that the token was produced manually and was struck twice: First the numerals and the letters and later the monogram. The existence of another such a token is not known.



MOUNT TABOR

Mount Tabor rises softly, but powerfully, from within the verdant triangle of the Jezreel Valley. A uniquely rounded mountain at an altitude of about 1800 feet, its contours may be viewed and unmistakably identified from miles in any direction. The gentle curve of the summit is crowned by an oblong edifice known as the Church of the Transfiguration. This church, built over the medieval remains of an earlier building, commemorates the New Testament story from *Matthew 17:1-9*, where Jesus is recognized as the Son of God in the company of Moses, Elijah and three of his disciples. The Church of the Transfiguration was designed by the Franciscan architect Antonio Barluzzi and completed in 1924. The impressive stone façade hints at the splendor of the ornamentation inside, complete with enormous vaulted arches, peacocks and a dazzling mosaic of gold and white tiles depicting Jesus' Transfiguration. Smaller, hidden chapels on either side of the entrance commemorate the company of Moses and Elijah during Jesus' sojourn at the summit.

The site is less familiar to Jewish tourists who regularly bypass it, unaware not only of the breathtaking view but also of the Biblical significance of Mt. Tabor.

According to *Judges 4:13-16*, the scene of the battle of Deborah and Barak versus Sisera took place very close to Mount Tabor, near a tributary of the Kishon River, no longer visible today. The battle here between Deborah, Barak and Sisera is played out against the background of the book of *Judges*, sometime during the 10th century BCE. During this period, after the conquest of the land of Israel by the Israelites, the twelve tribes had no king. They were ruled by a series of charismatic leaders (called judges) who emerged in times of trouble to vanquish the enemies of the Israelites.

At the beginning of *Judges 4* the Israelites suffer at the hands of Yavin, a Caananite king ruling from the city of Hatzor, in the northern Israel. Yavin has hired Sisera as his army commander, a military mercenary of Hittite origin (Turkey of today) whose job is to make life miserable for the Israelites. Sisera has nine hundred chariots equipped with state-of-the-art Hittite military technology in the form of iron wheel fittings. This gives him a significant advantage over the Israelites, who are still clueless in the realm of metallurgy. He has cruelly oppressed them for twenty years.

At this time Deborah the prophetess was leading Israel; she held court and mediated disputes under a palm tree in the hill country of Ephraim, south of Mount Tabor. One day she summoned Barak ben Avinoam from the tribe of Naphtali in northern Israel and said to him,

"The Lord, the God of Israel, commands you: 'Go, take with you ten thousand men of Naphtali and Zebulun and lead the way to Mount Tabor. I will lure Sisera, the commander of Yavin's army, with his chariots and his troops to the Kishon River and give him into your hands.'" (**Judges 4:6-7**).

For reasons we can only try to imagine, Barak was not terribly enthusiastic about his mission; he told Deborah that he will only go if she comes along with him: no Deborah – no Barak. Deborah agreed to accompany him, but not without a catch: she informed Barak that his attitude problem would cost him the glory of victory. He would receive no credit for defeating Sisera – instead, the honor would go to a woman.

Barak gathered ten thousand men and went up to Mount Tabor; when Sisera heard of their activities he took his nine hundred chariots and his soldiers and set off to meet them. Deborah gave Barak the go-ahead:

"Go! This is the day the Lord has given Sisera into your hands. Has not the Lord gone ahead of you?" (**Judges 4:14**)

The Biblical account goes on to explain that Barak and his men went down from Tabor into the valley, where Sisera's army was routed by the Lord; all of the Canaanite soldiers abandoned their chariots and fled on foot. The Song of Deborah, in **Judges 5**, gives us a better idea of what happened:

"O Lord, when you went out from Seir, when you marched from the land of Edom, the earth shook, the heavens poured, the clouds poured down water." (**Judges 5:4**)

A torrential downpour in the heat of the battle turned the Jezreel Valley into a huge mud bath. Sisera's fancy iron chariot fittings turned out to be useless; the soldiers found their vehicles stuck in the mud as the Israelites advanced. Barak's army chased down the Canaanite soldiers until they killed every last one.

Only Sisera himself escaped, and fled to the tent of Hever the Kenite. (The Kenites were a nomadic tribe who lived in peace with both the Israelites and the Canaanites.) Yael, Hever's wife met him, and warmly welcomed him into their tent. She entreated him not to be afraid and offered her warmest hospitality: She made up the guest-bed, covered him with a blanket and brought him a nice, cool glass of milk. Before the exhausted Sisera went to sleep he instructed Yael to stand in the door of the tent and make sure no one found out he was inside. No sooner did he begin to snore than Yael took up her hammer and nailed a tent peg straight through Sisera's temple into the ground, killing him. And so, when Barak arrived a little while later in pursuit of Sisera, he found his enemy defeated by a woman, just as Deborah prophesied.

Jewish settlements were first founded in the Tabor region in 1901. Kfar Tavor, the quiet village at the foot of Mount Tabor, may have expanded far beyond the original settlement founded at the beginning of the 20th century, and many of the inhabitants may no longer be farmers, but it is still rural enough that the homes are surrounded by fruit orchards, vineyards and almond groves.

The village was established on land purchased by the Jewish Colonization Association at a site then known as Mes'ha; old-timers still know it by that name. The first group consisted of 20 families that came from older settlements, such as Rosh Pina, Zichron Ya'acov and Metulla. In many ways, the history of Kfar Tavor is typical of the history of Jewish pioneers in the Land of Israel. In 1905, schoolteacher Yosef Vitkin issued an appeal to the Jews of the Diaspora to come and settle the land. It was in the same year that Sheikh Ahmadi Shehab killed the head of the village, Mordechai Marcus Hirsch, who had been in the forefront of the effort to stop the sheikhs from stealing property from the farmers' yards.

There was water, but it had to be brought from the stream, at first in buckets and later in barrels on horsedrawn carts. In 1906, a horse-powered pump was installed and in 1911 a diesel pump was put into use. Although water was later pumped in from a larger stream, farther away, the water problem was only solved in 1959, when the village was connected up to the National Water Carrier.

In 1986 the Israel Government Coins & Medals Corp. issued the Mount Tabor State Medal. The obverse pictures Mount Tabor. The reverse side the quotation "Awake awake Debora" in stylized lettering (Judges 5:12) relating to the famous battle which took place there.



MAINZ

Mainz is one of the oldest Jewish communities in Germany. It is presumed that Jews came to the city as merchants in the Roman era and may even have founded a settlement there. A church council in Mainz declared in 906 that a man who killed a Jew out of malice must make amends like any other murderer, and presumably there were Jews in the city at the time. Evidence of the existence of a Jewish community is indisputable only from the middle of the tenth century. Archbishop Frederick (937–54) threatened the Jews with forcible conversion or expulsion. They were in fact expelled by Emperor Henry II in 1012 after a priest had converted to Judaism. Soon after, they were allowed to return and continued to play a lively part in the trade of the city, which was a commercial center on the Rhine and Main river.

Many Jews left the city in 1084 after they had been accused of causing a fire in which their quarter was also damaged. They settled in Speyer and founded the community there. At the beginning of the First Crusade (1096) the Mainz parnas, Kalonymus b. Meshullam, obtained an order from Emperor Henry IV protecting the Jews, but nonetheless, and in spite of an armed and spirited resistance, on May 27 over 1,000 died - some at the hands of the crusaders and many by suicide as an act of kiddush ha-Shem. Kalonymus escaped with a group to Ruedesheim, but committed suicide the next morning. The synagogue (first mentioned in 1093) and Jewish quarter were burned down on May 29. Twelfth-century Jews immortalized the Mainz martyrdom as an example of supreme akedah. The community slowly recuperated in the following years after Henry IV had permitted those forcibly converted to return to Judaism, decreeing that the Jews were also to enjoy the "king's peace" (Landfrieden).

During the Second Crusade (1146–47) it suffered several casualties. During the Third Crusade (1189–92) the Jews of Mainz were unharmed because of the resolute protection of Frederick I Barbarossa. In 1259 Mainz Jews were ordered to wear the Jewish badge. In 1281 and 1283 numerous Jews fell victim to the blood libel; the synagogue was also burnt in these years. As a result of these repeated persecutions some Jews of Mainz, along with those of other German cities, emigrated to Erez Israel under the leadership of Meir b. Baruch of Rothenburg. Others escaped the boundaries of the empire. During the Black Death (1349) almost the whole community perished, some of them in a battle against the mob, and the majority (6,000 persons) in the flames of their burning synagogue and quarter, set on fire by their own hands in kiddush ha-Shem.

In the next decade, following the charter of the German Empire known as the Golden Bull of 1356, Jews again began to settle in Mainz. The community did not attain its former standing, even though a considerable number of Jews settled there. In 1385 they presented the council with 3,000 gulden "out of gratitude" for its protection during the anti-Jewish disturbances which had broken out in various places. With the gradual transfer, in the later Middle Ages, of Judenschutz ("guardianship over the Jews") to the cities, their financial obligations grew heavier. The Jewry taxes, granted to the city in 1295 and renewed in 1366, became henceforth ever more burdensome. The synagogue and cemetery were confiscated for their debt and the tombstones utilized for building.

Until the second half of the 12th century, the Jews conducted lively mercantile activities and from a very early date attended the Cologne fairs. Discoveries in the area of the oldest Jewish settlement in Mainz provide evidence of commercial connections with Greece and Italy. From this period onward moneylending became of increased importance in Mainz, as in all German communities. Records of the 12th, and especially of the 13th century, often reveal that churches and monasteries owed money to Jews. In 1213 Pope Innocent III released all Christians in the Mainz province who were about to set out on a Crusade from paying interest on debts to Jews. Mainz Jewry also suffered when Emperor Wenceslaus annulled debts owed to Jews in 1390.

Until the Black Death Jews were allowed to possess land in the city and were recognized as owners of houses. Mainz Jews were probably permitted to reside outside the Jewish quarter, for the protective wall, customary in other cities, was missing. A Judengasse is mentioned in 1218 and at the end of the century 54 Jewish houses are recorded. The Jewish community was led by a so-called Judenbischof, nominated by the archbishop, and by not less than four elders (Vorsteher) who together constituted the Judenrat ("Jews' council") from 1286 until the end of the 14th century. From the early 12th century on, Speyer, Worms, and Mainz, in Jewish sources named shum an abbreviation made up of the first letter of their names, were recognized as the leading Jewish communities in Germany. Synodal assemblies were held in Mainz in 1150, 1223 and 1250.

During the French occupation (1644–48) the Jews suffered and were subsequently subjected to ever harsher restrictions. The permitted number of Jewish families was limited and they were allowed to inhabit one special street only (ghetto). Influenced by the Toleranzpatent (1784) of Joseph II, the archbishop-electoral improved the legal position of the Jews, and allowed them to open their own schools and attend general ones. After the

revolutionary French occupation of Mainz in 1792, the Leibzoll ("body tax") was abolished and on September 12 the gates of the ghetto were torn down. Until the end of the occupation in 1814 the Jews of Mainz were French citizens. The Napoleonic edict of May 17, 1808 remained in force until 1848. After the German war of liberation in 1813–15) Mainz passed to Hesse-Darmstadt. Full civil rights, promised in June 1816, were not granted.

In the mid-19th century, the community split when the Rabbi introduced ritual reforms in the newly built synagogue (1853). The Orthodox founded the Israelitische Religionsgesellschaft, with its own synagogue, and engaged Marcus Lehmann as rabbi. Until the Prussian law of 1876 regulating secession from religious communities, the Orthodox remained within the community and seceded only later. Among the former communal institutions were the Israelite Home for the Sick and Disabled, the Jewish Sistership Organization for the Care of Jewish Antiquities, and the talmud torah. The Israelitische Religionsgesellschaft possessed a school, a library, and supplied religious instruction to 30 children. The communal budget totaled 220,000 marks in 1931. Twelve communities from the surrounding district were administered by the Mainz rabbinate.

On Nov. 9/10, 1938 the main synagogue, including the museum and library was looted and burned down. The Orthodox and Polish synagogues suffered similar treatment. On May 17, 1939 only 1,452 Jews remained, 70% of whom were 40 years or over. A steady flow of emigrants was partly balanced by an influx of refugees from the countryside. In March and September 1942 the majority of the community was deported to Poland and Theresienstadt. On Feb. 10, 1943 the final liquidation of the community, which had been moved to the hospital, took place. After the war a new community was organized.

A notgeld note of Mainz issued in 1921 is the numismatic illustration.



Isaac Noah Mannheimer

Isaac Noah Mannheimer was a Vienna preacher and creator of a moderate, compromise Reform ritual. Born in Copenhagen in 1793, he was the son of a Hungarian *hazzan*. He received his general education at the local secular school. While attending the University of Copenhagen he continued with his talmudic studies. When in 1816 the Danish government issued regulations for Jewish religious instruction, he was appointed head teacher of religion (*Hauptkatechet*) and entrusted with the task of examining his students and preparing them for confirmation.

The first confirmation took place with considerable fervor on May 9, 1817, with the accompaniment of organ music and in the presence of high state and university officials. He held services every Wednesday evening for adherents of Reform Judaism that were characterized by the total elimination of the Hebrew language and the use of music by Christian composers. Mannheimer preached in the Danish language, much to the dismay of the traditional majority of the community who lodged an official protest with the government.

He was asked in 1824 to officiate at the new Seitenstetten Synagogue in Vienna. Since Jews in Vienna were not permitted to constitute a community at that time, he was officially known as headmaster of the religious school. Mannheimer became one of the leading preachers of the 19th century, attracting all segments of the Jewish population. He adhered to an inspirational rather than didactic concept of preaching. His sermons, in which the *aggadah* was translated into modern terms, remained classical in form and content, yet they were the least rule bound and formalistic of contemporary sermons. Moreover, he was not reluctant to acknowledge his debt to Christian masters of the art of preaching.

In his mature years in Vienna he rejected radical Reform and adopted a middle course in his service, eliminating some traditions without destroying their essence. He insisted on Hebrew as the language of worship, retained the prayers of Zion and Jerusalem, did not incorporate organ music into the service, and vigorously defended circumcision as a ritual of fundamental importance. In creating a form of worship known as "worship according to Mannheimer" (or "the Viennese rite") he prevented a split in the community, and became a pioneer in this type of service in the communities of Austria, Hungary, and Bohemia. His service was also imitated in some German communities.

Despite his moderate Reform tendencies, Mannheimer was strongly attacked by the Orthodox community. He helped to foster reforms in religious education, retaining Hebrew as an important element and introduced birth, marriage, and death registers into the community. He also helped to found a number of charitable and cultural organizations and fought for the rights of the Jews in general society; with great persistence he sought to gain legal recognition of the Viennese community. Together with 24 Austrian rabbis he achieved the abolishment of the oath *more judaico*, although his own modified form was not fully accepted.

During the revolution in 1848 Mannheimer delivered an eloquent eulogy on two of its Jewish victims who were buried together with Christian victims in a Christian cemetery (March 17). On March 31, 1848 he published a "Declaration on the Jewish Problem" and submitted an effective draft law to the political commission. In the same year the city of Brody elected him to the Reichstag, where he succeeded in obtaining the removal of the "Jews' tax." Nevertheless, he warned the Jewish community against pleading on its own behalf. Jewish emancipation, he said, might be discussed, but only after it had been broached by the non-Jews. In the Reichstag he made a striking plea for abolishing the death penalty.

The Vienna community, whose subservient attitude to the government he criticized, tried to restrict his liberal activity, in part out of concern that his outspokenness might embroil them with the increasingly reactionary forces in the government. They even sought to censor his utterances in the Reichstag. Reluctantly Mannheimer eventually withdrew from political life. Isaac Noah Mannheimer died in 1865. The illustrated medal was issued in commemoration of his 70th birthday.



Aretas IV: Champion in a Gospel Story Sequel

By Ken Baumheckel

John the Baptist is certainly one of the most memorable figures in the Gospels. In emulation of the prophet Elijah, he dressed in a coarse camel's hair garment, and like Jesus, he is portrayed as having lost his life unjustly after a short career. The final act that capped his career and led to John's imprisonment and ultimate beheading was his bold confrontation of Herod Antipas on the subject of his recent marriage to Herodias. The marriage was "unlawful," according to John, because before she married him, this woman was already the wife of Antipas's brother Philip (Mark 6:18).

What the Gospels don't tell us is that John the Baptist was not the only man bothered by Antipas's hasty marriage of convenience. The other man who had an interest in this marriage went by the name of Aretas, and being king of Nabatea, this man was in a position to do something about it. We get the full story of why Aretas was enraged and what he did as a consequence from the first century Jewish historian Josephus.

The story appears in the fifth chapter of Book 18 of his work, *Antiquities of the Jews*. Here we read that Antipas first fell in love with Herodias while lodging with his brother Philip in Rome. Antipas was delighted to find his affections returned, and so the lovers arranged that soon after he left Rome to return to his capital in the Galilee, she would follow him and become his wife. In order for Antipas to marry Herodias, not only did Herodias have to divorce her first husband Philip, but Antipas also had to obtain a divorce. He was married to Aretas IV's daughter, and he "had lived with her a great while." The name of Aretas's daughter is unfortunately not recorded. Naturally, as soon as she was able to she ventured to see her father and told Aretas of Antipas's intentions.

The kingdom of Nabatea, which Aretas IV ruled from 9 B.C.E. to 40 C.E., appeared on the historical scene beginning in the fourth century B.C.E. The Nabateans were originally a nomadic people who came to control a portion of the profitable trade in perfumes and spices by building a number of fortresses along the branch of the Spice Route in the Negev Desert and chose Petra in what is now southern Jordan for their capital.

Though not named anywhere in the Gospels, Aretas does appear obliquely in II Corinthians 11:32, where Paul mentions him as having jurisdiction of Damascus at the time he made his escape from there. When he learned from his daughter that Antipas planned to divorce her, Aretas raised an army. Battle was joined, and Aretas's men prevailed. Not one to

admit defeat so easily, Antipas appealed to the emperor Tiberius, who sent the Syrian governor (and future emperor) Vitellius with two legions to punish Aretas. Vitellius had to march through Judea to get to Nabatea, and when he had begun the march he was met by a delegation of Jews who entreated him not to proceed through their country with the standards.

Vitellius's military standards bore the image of the emperor, and this was at variance with Jewish sensibilities about graven images. Vitellius consented to take his men along a different route. He then met up with Antipas, who invited him to go up to Jerusalem to offer sacrifices, which he did. (He evidently first bivouacked his army with their standards.) On day four of Vitellius's stay in Jerusalem, where he was no doubt being wined and dined by Antipas, Vitellius got a letter. Tiberius was dead; the new emperor was Caius (i.e., Caligula). With Tiberius dead, Vitellius no longer had a mandate, and he knew better than to go forward with the march and appear presumptive. Back to Syria he went, and Aretas was safe.

As for Antipas, we learn two chapters later in Josephus's account that when Antipas went to see Caligula to obtain an increase in his territory, Caligula was so angry at his greed that he instead transferred his entire trust to Antipas's nephew Agrippa I and banished him.

Meshorer 114 (NABATEAN COINS, Qedem 3) Obverse: Jugate busts of Aretas IV and his wife Shuqailat right. Aretas is laureate with moustache and hair hanging down, with Nabatean Aramaic letter "HE" in the field. "HE" is Aretas's initial. Reverse: Two crossed cornucopias, Nabatean Aramaic inscription: "Aretas/Shuqailat" (read right to left in three lines).



CLUB BULLETIN

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VOLUME XXIV NO. 1 JANUARY-FEBRUARY 2003

INS / ICC OF LOS ANGELES - Due to unexpected circumstances beyond anyone's control, the October meeting had to be cancelled at the last minute. The meeting is on schedule for November and will be held at Factor's Deli. The program will be show and tell: each person is to bring something to share - the item does not have to be numismatic but does have to be Judaic. Plans are in the works for the annual holiday festivities which are held in December.

INS OF MICHIGAN - Manny Sulkes was the speaker at the September meeting, "Civil War Tokens" his topic. Manny had quite the display to compliment his presentation.

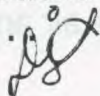
DO YOU REMEMBER WHEN: the AINA conventions were held in NYC every year and used to be so crowded that you could barely maneuver the aisles; where you had to stand in line to wait your turn at the dealers' tables; where the bourse was so packed with dealers that it was difficult to locate who you were looking for; when the excitement of collecting filled the air and you couldn't wait to acquire your next item? . . .

INS OF NEW YORK - INSNY now meets the 4th Wednesday of the month beginning at 7:30 pm at the offices of Dr. Jay Galst, 30 East 60th Street, 8th Fl. Those attending in September met for dinner prior to the meeting. Study topics were: the letter X, children, and Sukkot, and Simchat Torah. For the October meeting: the letter Y, transportation and Balfour Day. For November, the study topics will be: the letter Z, the Temple, and Hanukkah. As always, the challenge is to bring one numismatic item that has all three categories.

BUY / SELL / TRADE: (1a) Wanted - Award medals (all types, all countries awarded to Jewish recipients; medals awarded to all nationalities in Palestine and TransJordan 1918 to 1948. The person requesting these items is currently working on four research projects and has orders, medals, decorations, military badges of various countries for exchange. (2b) Wanted - ottoman and anzac notes, anglo palestine cks., banknotes with errors, specimen notes, Bank Leumi notes, & mandate notes. (3c) Wanted - am missing a few pieces of tokens, medals, PNC's, etc. of INS clubs. (4d) Sell - gold coins, plates by Chaim Gross and gold Kiddish cup by Ludwig Y. Wolpert. . . . If you are interested in any of the above, please send SASE to the address on the previous page.

MOMENTS IN THOUGHT: Only in America: are there handicap parking places in front of a skating rink. . Why don't we ever see the headline "Psychic Wins Lottery"? . . . Why is it that doctors call what they do "practice"? . . . Did you know that the word "Go" is the shortest complete sentence in the English language?

Comments From DJS: 2003, can you believe it? Hope all have had a happy and safe holiday season and may this coming year be the best ever for all of us. Try to attend as many club meetings as possible. Be well, be happy. . .



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VOLUNTEERING

ISRAEL'S ANNIVERSARY COIN 5762/2002

Legal Tender issued by the Bank of Israel

To give wholeheartedly, and not for the sake of receiving recompense, is the essence of volunteering. Volunteering is one of the age-old principles of Judaism, referred to as "loving kindness" between one and another. "Loving kindness" has always been considered one of the greatest attributes in a person. Giving charity is to give of one's money but volunteering means to devote one's precious time and energy.

The design of the coin obverse is composed of two hands joined together with a heart in the center. From a certain angle, the hands together resemble two doves, a symbol of love and peace.

They also bring to mind the position of the hands during the Priestly Blessing.

By dedicating this year's Israel Anniversary Coin to "Volunteering", the State of Israel expresses its appreciation and recognition of all devoted volunteers. Each and every one of these "volunteers" deserves this coin.

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